THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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THE EVIDENCE OF CHRISTIANITY.

BY LYMAN ABBOT.

The *evidence*; not the evidences. The one evidence of Christianity—that is, the historical evidence—is the resurrection of Jesus Christ.

In this article I propose very briefly to indicate the nature of this evidence of Christianity—that is, the reasons which have led the great majority of historical students to believe that Jesus of Nazareth "suffered under Pontius Pilate, was crucified, dead and buried, and the third day rose from the dead."

Paul wrote his first Epistle to the Corinthians about A. D. 60. Its authorship and authenticity even German criticism does not question. The fifteenth chapter of that Epistle settles it that Christ's resurrection was then accepted as a fact throughout the Christian Church. That was about thirty years after its supposed occurrence. A still more invincible consideration shows the universality of this belief—the change of the rest day of the Church from the seventh to the first day of the week. This change was not commanded by God; there is no direct authority for it in the New Testament. It was changed because the universal Church could not consent to celebrate as a festival the day on which Christ lay in the tomb, nor pass by without a memorial festivity that on which he arose from the dead. There is, then, just as strong a reason for believing that before the end of the first century the resurrection of Christ was universally accepted in the rapidly growing Christian Church as there is for believing that it is now universally supposed that the Declaration of Independence was agreed upon on the fourth day of July, 1776. This universality of Christian opinion in the early Church, insisted on by Gibbon, is not only admitted, but it is strenuously maintained by modern rationalistic writers. "Only this much need be acknowledged, that the disciples firmly believed that Jesus had arisen; this is perfectly sufficient to make their further progress and operations intelligible." *(Strauss.)* "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion the grave of Jesus was found empty. . . . It is a second fact that the disciples and other members of the apostolic

communion were convinced that Jesus was seen after his crucifixion." *(Schenkel.)*

This admitted fact, this wide-spread opinion must be accounted for. How?

1. Can we consider it a myth? A myth, Webster tells us, is a "tale of some extraordinary personage or country that has been gradually formed by or has grown out of the admiration and veneration of successive generations." This is so universally the genesis of the myth that he rightly incorporates it in his definition. The myth requires time for its development. Its origin is unhistorical. It comes out of a mysterious fact, no one knows exactly how or whence. Who, for instance, can give us the birthplace of Hercules, or the date of any one of his marvelous exploits? If the resurrection of Jesus Christ is a myth, it grew up in thirty years. Moreover no event was ever before submitted to such scrutiny, to such hostile criticism. We can readily understand that the Swiss would be ready to accept without much questioning the marvelous story of their own Tell, and the Greeks the legends of their Hercules, and the Jews the biography of their Samson. But the only willing believers in the resurrection of Jesus at the outset were his few disciples. The prejudices of the entire Jewish nation fought against it; the skepticism of the entire Greek and Roman scoffed it. As it was received at Athens (Acts xvii. 32,) so it was at first received everywhere. There was neither time sufficient nor soil and climate favorable for the growth of a myth.

II. Was it founded on a mistake?

It has been suggested—I believe the suggestion first came from some of the old Gnostics—that Christ did not die; that he simply fainted; that he was taken down for dead; and that he afterwards recovered; and that this recovery gave rise to the story of his resurrection.

This hypothesis needs to be stated only to show the curious straits to which men have been put to afford a rational (!) explanation of the resurrection. It requires us to suppose that the Roman centurion who, under Roman law, answered with his own life for that of the criminal, was deceived; that the disciples, keen-eyed as was their love, were deceived; that the priests, whose hatred kept them watching by the cross till all was over, were deceived; that Pilate was deceived; that John's account of the spear-thrust and the blood *and water* —the latter a certain proof of death— was added to strengthen the deception; and, finally, that Jesus lent himself to the deception, and on it founded a religious system whose irresistible might is that of simple truth.

III. Was it the product of a fraud?

This, Matthew tells us, was the Pharisees' explanation at the time. They asserted that the disciples came by night and stole the body away. But this theory never gained respectable credence; it is now universally abandoned, not only, as we have seen, by rationalistic writers, but also by the Jews themselves. For it they have substituted the late legend, that some of the Jews, disguising themselves as disciples, and mourning with them, remained after they had departed, rifled the tomb of the body of Christ, subsequently exhibited it to the people, and then buried it in Golgotha, the ground of which they thoroughly plowed, that the corpse might never be discovered.

IV. Was it founded on a self-deception?

This is the latest and perhaps most specious theory, that of which Renan is the most eloquent exponent. He undertakes to account for the universality of the early belief in the resurrection by regarding it as the production of an enthusiastic imagination and ardent hope in the disciples—in other words, as a spiritual fantasy.

But, first, this does not account for its acceptance by those who had no such ardent hopes. And these were the immense majority. The entire body of Christ's disciples does not appear to have numbered above five hundred. How came the acceptance of the resurrection by the great body of the Christians, who had already extended into almost every quarter of the then known world before that generation had passed away?

But, in fact, the disciples had no such hopes. They were not in a state

of expectancy, not in a mental condition predisposed to believe in it. On the contrary, they were skeptical critics hard to be convinced. They had as little anticipation of Christ's resurrection as they before had of his crucifixion. The women who came to anoint the body were surprised and grief-stricken to find it gone. They thought the tomb had been robbed. When they carried back the report of the resurrection to the other disciples, "their words seemed to them as idle words, and they believed them not." The two disciples who conversed with the unrecognized Christ on their way to Emmaus had given up their faith in Christ as the Messiah, and were thunderstruck at the revelation of his presence. When he appeared to the ten, Thomas refused to accept their testimony. So marked and stubborn was their incredulity, that Christ more than once upbraided them for their unbelief. The reader who is interested to see how little historical basis there is for the latest and most popular rationalistic theory of the resurrection—namely, that it was an unconscious self-deception—will find in the following, among other passages, abundant evidence that the disciples, so far from being hopeful, imaginative, ecstatic, anticipative, were stolid, despairing, unimaginative witnesses to a fact which even their prosaic natures could not finally deny: Mark xvi. 10-14; Luke xxiv. 11-20, 21, 25, 32, 37--39; John xx. 9, 11-13, 24, 25.

This article has already extended beyond the limits I allotted to it. The result may all be summed up in a sentence. Within thirty years after the death of Jesus Christ his resurrection was universally accepted as a fact by the Christian Church, embracing thousands of those who were convinced of that fact in spite of native prejudice and skepticism; the faith was so universal as to change the world's religious holiday; so strong as to transform the before timid disciples into true heroes and apostles. It cannot be accounted for on the mythical theory, for there was neither time nor opportunity for a myth to grow; nor on the theory that the death was a mistake, for there was no room for error, and such an error could have given rise to the story of the resurrection only by the fraud and falsehood of both Jesus and his followers; nor on the theory that the story of the resurrection was a fraud—a theory now abandoned by both infidel and Jewish writers; nor by the theory of a self-deception, for the conditions of self-deception were wanting.

It must, then, be a *fact* that Christ has risen from the dead and become the first-fruits of them that sleep. *Christian Union.*

SKETCHES OF INDIAN HISTORY.

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The profound inspiration of the Indians, is illustrated in a reply of the celebrated chief called Red Jacket, in answer to a question put him by Hon. J. C. Spencer, late Secretary of the Navy. Red Jacket was proposed as a witness in an important trial on the charge of murder. But it was whispered in the ear of the Hon. Secretary that Red Jacket was a pagan, and consequently an infidel who did not believe in the being and rule of a God. The Hon. Secretary says, do you believe in the existence of a God? Red Jacket replies instantly with an indignant look, "More truly than one *can* who could ask me such a question." The deep philosophy of the Indian who knew intuitively that all men must believe in the existence of a God shone in triumph over the ignorance of the Hon. Secretary.

While the black coats or Missionaries were striving to plant their doctrines among the Seneca Nation, Red Jacket was as determined to resist their approaches as he was valiant in the bloody conflicts of war. His language to Governor Clinton of New York concerning them may be appreciated by one or two extracts:

"BROTHER: Listen to what we say.

These men do us no good. They deceive every body. They deny the Great Spirit, which we, and our fathers before us, have looked upon as our Creator. They disturb us in our worship. They tell our children they must not believe like our fathers and mothers, and tell us many things we do not understand and cannot believe. They tell us we must be like white people,—but they are lazy and won't work, nor do they teach our young men to do so. The habits of our women are worse than they were before these men came amongst us, and our young men drink more whiskey. We are willing to be taught to read, and write, and work, but not by people who have done us so much injury."

On another occasion his sarcastic reply to the inquiry why he opposed the missionaries was expressed in the following words:

"Because they do us no good. If they are not useful to the white people, why do they send them among the Indians? If they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of every one who can make them better. These men know we do not understand their religion. We cannot read their book,—they tell us different stories about what it contains, and we believe they make the book talk to suit themselves. If we had no money, no land, and no country to be cheated out of, these black-coats would not trouble themselves about our good hereafter. The Great Spirit will not punish us for what we do not know. He will do justice to his red children. These black-coats talk to the Great Spirit, and ask for light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand, and the light they give us makes the straight and plain path trod by our fathers dark and dreary. The black-coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow; if it will, why do they beg from us and from the white people? The red men knew nothing of trouble until it came from the white men; as soon as they crossed the great waters they wanted our country, and in return have always been ready to teach us to quarrel about their religion. Red-Jacket can never be the friend of such men."

The devout spirit of many tribes that are sneeringly called Pagans may be learnt from his language on another occasion:

"As to religion, we all ought to have it. We should adore and worship our Creator for his great favors in placing us over all his works. If we cannot with the same fluency of speech, and in the same flowing language, worship as you do, we have our mode of adoring, which we do with a sincere heart,—then can you say that our prayers and thanksgivings, proceeding from grateful hearts and sincere minds, are less acceptable to the Great God of the heavens and the earth, though manifested either by speaking, dancing, or feasting, than your's, uttered in your own manner and style?"

"'Who is it that causes this river to rise in the high mountains, and to empty itself into the ocean? Who is it that causes to blow the loud winds of winter, and that calms them again in summer? Who is it that rears up the shade of those lofty forests, and blasts them with the quick lightning at his pleasure? The same Being who gave to you a country on the other side of the waters, gave ours to us: and by this title we will defend it,' said the warrior, throwing his tomahawk upon the ground, and raising the war-sound of his nation."

—*Deseret News*, 1852.

Almost everything which exists derives its qualities from that to which it connects. The frame and temperament of man differ with the climate. In like manner, the mind like the body partakes of the dispositions of the company we keep. I will not be more scrupulous in anything than company. It is not possible he can have a good disposition who associates with a bad companion.

PROLONGATION OF HUMAN LIFE.

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"Every minute dies a man, every moment one is born." London, with its three millions and a half of inhabitants, or thereabouts, had in round numbers three births and two deaths to every quarter of an hour in 1874. Births and deaths go on side by side, but not in equal ratio. In well-ordered states of society, the death-rate is the lower of the two; and the population of the world increases by the disparity. It increases more or less in proportion to the improvement in the sanitary conditions of a locality or country. England has passed through periods when the increase, if increase there were at all, was slow—almost imperceptible. The general mortality was great, and epidemics were continually raising it to a fearful height. Births would even at times be outnumbered by the deaths; as was witnessed, for a brief season, on the Tyne, only a few years ago. Newcastle was severely visited by epidemic disease in 1866. "No less than five hundred of the deaths" of the twelve months "were due to scarlatina." The total number that died was 3,950; and 1,926, or about one-third of the whole, had not completed their sixth year. The births of the fourth quarter of the year were 1,147; the deaths 1,155, or eight in excess of the number born. Contrast these figures with those of the first quarter of 1875, in which the births of Newcastle were 1,447, and the deaths 941, showing a gratifying difference of 506.

London, whose birth-rate exceeded its death-rate in 1874 by more than 13, had an increase in numbers during the year of 44,544. The metropolis, within the limits of the tables of mortality, contained in 1874 an estimated population of 3,400,701; and the excess of births over deaths extends to 44,788. "London," observes the summary recently published by the authority of the Registrar-General, "is now self-sufficing; it not only sustains its own numbers, but it provides an annual surplus equal to the population of a large city. It was not always so. In the year 1861, the increase of population was 45,000, while the excess of births over deaths was only 32,000. In the year 1851, the increase of population was 44,000; the excess of registered births over deaths, 12,000. After allowing for defects of registration in the early years, the rapid natural increase is evident." "The last three years show a marked reduction in the mortality of London, and imply an improvement of the health of the drained city. The annual mortality for the ten years 1840-49 was 25·2; for the thirty-five years 1840-74 it was 24·2; for the last three year, 1872-74, it was 22·2. Upon the population of 1874, this reduction in the mortality of three in one thousand implies a diminution of 10,200 deaths a year, and of the constant sufferings of double that number, on an average, of sick people."

Pestilence was formerly a prolonged barrier against the increase of population in our own and other countries. The epidemic of 1636 swept five thousand men, women and children out of the streets and homes of Newcastle into hasty graves, and carried proportionate destruction, in the same few months, through the neighboring borough of Gateshead. All along the Tyne there was lamentation and woe. It was the severest visitation of the Tyne on record. But the pest was never long absent from the dwellings of our forefathers, aggravating the rate of mortality, and troubling the course of trade and commerce. While it was raging in and around Newcastle in the latter months of 1636, the Lords of the Privy Council were memorialized by the inhabitants of Great Yarmouth, whose interests were suffering by the calamity. Commanded by the crown to make no provision of salt but from the Corporation of Salters of Newcastle and Shields, the sickness there was such that none (they said) dared venture thither for supplies, wherefore they prayed permission to import a quantity of foreign salt for present use. Free trade was little known in those old days; monopolies abounded; the Tyne had a monopoly of salt; and as nobody would enter the river in face of the infection, the

people of Yarmouth reasonably requested leave to go elsewhere for what they wanted, or how should they cure their fish?

The salt monopoly has long been cast to the "marine stores" of history; the burdensome salt-tax has been removed; and salt is to be had everywhere, and had cheap. The plague, too, has had its day; and the place of entry which belonged to it for so many generations, has dropped away from the Bills of Mortality. Epidemics, however, if less persistent and destructive, still afflict society; nor, until overcrowding and other causes of preventible disease are banished, will these fatal shadows pass away. The registrar of St. Nicholas's, Newcastle, recording the excessive mortality of the closing months of 1866, drew attention to the "great want of house accommodation for the working classes;" and the All Saints' registrar remarked: "I have not the least doubt that the high mortality in this district is entirely owing to overcrowding and want of proper dwellings for the hard-working poor." Of 23,566 rooms, mostly let in tenements, 23,158, as was shown in the instructive report of the Town Improvement Committe, were occupied in December, 1866, by 55,366 persons, or nearly one-half of the population within the borough. Decline of mortality there has gradually been in England; and how much more may the death-rate be lowered when "tenemented property" has been rendered less populous, and finally disappears? "The Bill now before Parliament to facilitate the abolition of rookeries in great cities, and to promote the erection of healthier dwellings," says the Annual Summary recently issued from Somerset House, "will carry the improvement further." It quotes, moreover, an assertion made by Mr. Corbyn Morris, F.R.S., in the time of George II., and which bears on the health of the nation. Here is the passage in which it occurs:—"Morris, writing in 1750, says that 'great numbers who have business to transact in London come for this purpose during a few hours only of the day, and retire into the country in the evening; which is become a general practice.' Another general practice appears to have prevailed then, even more than in the present day; for he asserts that an increase of mortality is 'particularly to be charged to the abominable notorious consumption of spirituous liquors.'" Now, the practice of intemperance is one of the "preventible causes of excessive mortality" over which individuals and society can exercise restraint and control; and the more it is kept in check, the better for the community and its members.

There is another consideration, placed before the country with the authority of the Registrar-General, which deserves, and should command, the serious attention of every patriotic and philanthropic mind; and it is gratifying to witness the growing feeling of the rulers of cities and the nation in favor of public parks and playgrounds; the evidence of which presents itself at our own doors. Parks are springing up where none were known before; and soon, we trust, none of our towns will be without them. All communities should have their pleasure-grounds. Small playgrounds there should also be for the children, scattered among our populous streets. Who can walk along our crowded thoroughfares, and not see at every turn the great need that exists for convenient enclosures dedicated to the recreation and amusement of the little ones? The pages that come to us from the General Register Office in London kindly plead the claims of the young; and it is for the good of all society that they should not be overlooked. "The great fact of the increase of children in London shows the importance of providing adequate means for their education, including schools and playgrounds. Now, of 100 children born in London, rather more than 72 attain the school age of three years; and as 112,617 births were registered in 1871, no less than 81,242 attained the school age in 1874; while of the 121,394 born in 1874, about 87,574 will attain the school age in 1877. The increase in three years will be some 6,332." Society should be prompt to meet the young as they come of school age, and see that all are educated, and have also the opportunity of sport and diversion in populous towns and cities.—*Newcastle Chronicle.*

CONVERSATION.

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Real conversation between two or more persons consists in discourse of some continuity, and the actual discussion of some subject, whether important or trivial. We have all frequently observed, or heard others observe, in describing the incidents of a dinner or evening party of this dull and barren character, that there was no conversation, although there may have been often, during the time that the company was assembled, a perfect hubbub and clatter of voices, noise enough, in fact, to prevent any one from being heard who had anything to say. This very common experience is chiefly due to causes which specially interfere with conversation, interrupting it, or disturbing it, or otherwise rendering it impracticable. Every body must have taken notice that the conversation with which we are familiar in ordinary society is unlike the imaginary conversations of the drama, or books or articles in the form of dialogue, or those which constitute the principal characteristic of high-class fiction. The difference does not consist in the greater correctness and fluency of language, the exhibition of wit or learning, the greater depth of sentiment or power of expression, which are naturally to be expected in studied and elaborate compositions. But the chief advantage of the written and premeditated over the spoken and extemporary dialogue consists in its connectedness and continuity, and in the fact that each speaker is allowed sufficiently to express his meaning, and to say whatever he may be conceived to have wished or be able to say, so that the subject in hand has been adhered to and adequately discussed. In these points an actual conversation seldom bears a favorable comparison with an imaginary one, and in proportion to the extent of its failure under one or other of them, becomes uninteresting and unsatisfactory. Such failures is traceable generally, and in regard to ordinary topics, to various faults and bad habits of individuals, very common in society, the results of peculiar temperament and character. Some of these it may be useful to indicate. Conversation is more frequently spoiled and ruined by bad listening than by bad talking. Two persons, or several, may engage in the discussion of a subject with which each is well acquainted, and each may possess command of language and fluency of diction, but if one of them is an inattentive, uneasy, or impatient listener, the conversation becomes confused and irregular, often irritating, and either of itself breaks up altogether, or is abandoned with a mutual or general sense of relief, on the occurrence of any interruption from without. There are various classes of such offenders, examples of each of which may not seldom be met with in a single large party. The least blameable, and the least embarrassing, but often sufficiently so to distract the best talkers, and to hinder the progress of discourse, are the nervous and fidgety, who, although perhaps desirous and intending to give attention to the subject under treatment, are unable to control physical restlessness while others are speaking. This manifests itself in various ways—by wanderings of the eyes, movements of the limbs, arrangements of the dress, taking up and putting down books and other objects, and often by very ungainly tricks practised by an astonishingly large number of sensible, well-educated, and otherwise well-conducted people. Such behavior renders the whole circle uncomfortable, creates an impression of weariness and want of interest in the minds of those who are taking the lead in the conversation, hinders some from joining in it at all, and causes the speakers, especially if themselves sensitive, to hurry over or to omit much of what they have to say. The presence of a single person of this temperament in an audience is notoriously sufficient to annoy and discompose even eminent public speakers, and often spoils a speech or a sermon. It is not to be wondered at that, in the closer communication of social intercourse, it should prove very frequently the stumbling-block to conversation.—*Leisure Hour.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 9, 1875.

CHARITY.

WHAT a glorious principle is charity! It is the pure love of Christ shed abroad in the sanctified heart of a man of God. How it enlarges and consolidates human sympathy to promote the happiness of common humanity. Centred in the soul it stretches out like the bright rays of the sun, and penetrates the dark labyrinths of the world's agony. While it throws its benign influence around kings, it also condones and ministers to the broken heart of the fallen creature bound in chains in the dungeon. Without ostentation, it does not seek for notoriety—its mission is that of mercy and peace. It is swift to bless, but slow to censure. In its operations it is all powerful, because it does not seek the praise in particular but the happiness of mankind in general. The whole family of man are the recipients of its beneficence. The strength and virtue of a mother's love for her own offspring abounds in the heart overflowing with charity towards all men. If it can be said that any principle can exist in man apart from selfish interests that principle is pure charity. How gentle are its motions! How sweet are its effects! There is life in it! Temporal life—spiritual and eternal life flows from its divine breathings.

Now charity is not a sickly mentality. While its mission is to bless it has no sympathy for vice. In its omnipotence it is a reprover of evil. It will never form an alliance with crime—it operates in a legitimate sphere. It will not encourage the evil doer in his wickedness—will not smile approval on the woman committing sin—for JUSTICE knows full well that all people are amenable to law, without exception. A passion based on sensuality, seeking to exonerate an intelligent being either male or female from guilt when found transgressing the laws of the kingdom of God is from beneath, and has no more connection with the pure principle of Gospel charity than God's love has with the devil's lust. In fact this sympathetic feeling so often manifested in favor of evil-doing is the stronghold of the workers of iniquity. It creates a base on which criminals or persons disposed to do wickedly place their trust—build their hopes of exemption from the just punishment incurred by transgression of law. It is a very dangeous evil, for its tendency is altogether calculated to increase vice.

To have charity does not consist in giving alms to the poor. Saint Paul says—

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

Here we have the excellency of charity portrayed by the Apostle, and also its essentiality in the Saint's spiritual being clearly pointed out. In the Book of Moroni, 7th chapter and 4th paragraph, Book of Mormon, we also find a very beautiful passage illustrative of this great and holy principle as follows—

"None is acceptable before God, save the meek and lowly in heart, and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore cleave unto charity, which is the greatest of all, for all things must fail; but *Charity is the pure love of Christ*, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure."

"CHARITY *is the pure love of Christ.*" It brought Christ down from heaven to die a painful death on the cross in order that we might live again, and be restored to the presence of the Father, to dwell with Him eternally in the heavens. Our Savior has placed all men by His gracious sacrifice in a position to become heirs with Him and joint heirs with God!

The love of Christ must be manifested in the lives of His people—we must have more desire to bless than curse—to save than destroy. It is the Saints privilege to render good for evil. Our Lord when in mortality was never known to curse even the vilest sinner—He did not curse Judas Iscariot. His only reproof to that wicked man was, "Betrayest thou the son of man with a kiss?" and this was evidently administered in order that the betrayer of innocent blood should stand witheringly rebuked in his consciousness that his Lord and Master knew his perfidy and perceived his hypocrisy.

The Savior laid down his life for his friends; this is the greatest devotion that one intelligent being can show to another. "*Greater love hath no man than this, that a man lay down his life for his friends.*" Jesus Christ stands pre-eminently superior to all celestial spirits in the marvelous work which he has accomplished.

The Prophet Joseph Smith in the same spirit of good will to man followed precisely the same Godly course as that pursued by our blessed Savior. After

a life of trial, in which he organized and established the Church, and by divine revelation led the people of God for fourteen years—having at the commencement of his great mission translated and published the Book of Mormon to the world ; he laid down his life for his friends in the bloom of manhood, being, when he was martyred on the 27th of June 1844, in the 39th year of his age, having been born December 23, 1805. Two or three days previous to his martyrdom he said— "I am calm as a summer's morning ; I have a conscience void of offence towards God, and towards all men. I shall die innocent, and it shall yet be said of me—He was murdered in cold blood." He died in charity with all mankind.

"Father, forgive them, for they know not what they do," is the spirit of charity. The smile of charity kindles love in the most desolate heart. It is the gentleness of heaven dwelling in the bosom and ever flowing like a clear and deep spring in the world's desert, with life for weary pilgrims. How cold is that eye in which dwells no kind sympathy for another. How calloused is that heart that has no, *God bless you*, for a fellow-traveler.

Give us charity O thou Almighty Father, that we may love one another as thy beloved Son has loved us: that we may seek to promote each other's welfare and create blessings for one another!

Charity will unite the human family in one great bond of brotherhood—it is the unextinguishable lamp of true religion burning brighter and brighter unto the perfect day—a spiritual essence in the Church of Christ necessary to its prosperity, essential to its glorification—ever the same—always remaining—for ever and ever to all a blessing! E. H.

CORRESPONDENCE.

AT SEA.

On board the S. S. *Idaho*,
July 13, 1875,
Off New York.

Prest. Jos. F. Smith.

Dear Brother,—We are now within 50 miles of New York, fine weather and all well on board—expect to get into the harbor sometime this afternoon. We can truly say that we have had a very pleasant and agreeable voyage, still and smooth waters a great portion of the way, and in fact we have had no heavy seas at all. Nevertheless, a little sea-sickness has been prevalent once in a while, as many of our people have, as it were, never been on the water before, but as land and even the sight of land is an excellent cure for such a disease, we find almost everybody on deck this morning, and we trust, notwithstanding there are two or three of our Scandinavian Saints who are quite weak yet, having been confined to their berths for several days, that they will be able to proceed on their journey with the rest of the company when we leave New York.

One death has occurred since we left Queenstown—an aged lady from Sweden by the name of Kjersti Swenson, 73 years old. She was sick before she left and died on the 7th instant.

All the Saints have been called together for prayers in the different wards every morning, at 7 o'clock, and in the evening at 8. Two public meetings have been held, one yesterday, and one on Sunday, 4th instant, when general instructions have been given for the benefit of the whole company necessary under their present circumstances.

We wish to express our entire satisfaction with our treatment on board. Captain Beddoe is a fine gentleman and has done everything for our people

that we have asked for, and the sick have never been neglected. The same we can say of all the officers, stewards, and all we have had to do with. Good provisions and plenty of them, has been given to all, and none have any cause to complain, and I believe everybody feels satisfied.

All the returning Elders feel well and have labored diligently among the people and assisted them all they could. The English Saints are all well, and brother Williams has confined his labors mostly among them. When we get into Castle Garden, we shall write a little more.

New York, July 14.

We came in to dock 9 o'clock this morning all well, with the exception of one or two, who are quite feeble, and we do not know yet whether they will be able to go along on the cars or not. Elder Staines met us on board and bade us all welcome, feeling well both in body and spirit. By one o'clock, p.m., all our people and their luggage were safely lodged in Castle Garden, where we will remain till to-morrow morning, the 15th, when we expect to leave by train at 10 o'clock. Brother Staines had received money for Jane Jenkins and daughter and John Jones and family, to pay their fare to Ogden, but nothing had arrived, for those two girls booked from Copenhagen to New York, yet we have made arrangement to take them clear through to Ogden, as one of them goes in place of the old lady who died and money was raised for the other.

We feel truly thankful for the blessings of God, and His preserving care which has been extended unto us on our journey so far, and hope we may all reach our place of destination in safety.

With kind love to yourself and the brethren in the office, in which all join, praying God to bless you in all your administrations.

Your brethren in the Gospel,

C. G. LARSEN,
M. L. WILLIAMS,
JOHN FRANTZEN,
L. S. ANDERSEN,
N. ANDERSON,
P. C. GEERTSEN,
ANDREW JENSON.

AMERICA.

Stoneham, Mass., U. S. America,
July 7, 1875.

Prest. Joseph F. Smith.

Dear Brother,—After seeing the company in cars ready to start (7 p.m. Tuesday, 29th ult.,) I bid them all good-bye for a short time. And after enjoying the company and courtesy of Prest. Staines and brother Bywater, I took passage on board the magnificent floating palace, "Providence," for Fall River, having received an invitation on arriving at New York, from brother Samuel Bakes, formerly of Leeds Conference, to visit his family there. I found them and the few Saints there enjoying the spirit of the Gospel. A Branch was organized with ten members, November 10th, 1874, called the Fall River Branch. Two have since been received, and four emigrated. Two more intend to join the company now on the way from Liverpool.

We held meeting at the house of brother Bakes, where the Saints assemble each Sabbath. Two strangers joined with us. The Saints all bore testimony to the Latter-day work—felt cheered and blessed—and are anxious to move on and join the body of the Church in the valleys of the mountains. On the 6th instant I took train for Boston, where my cousin met me. I am now at my aunt's, who welcomes me to her home. I have invitation to visit a family of Saints at Lowell, where I hope to hold a meeting.

I have brought with me a supply of tracts which I intend to circulate generally among my numerous relatives in this State. In a day or two I expect to go to Lawrence, thence to Groveland, Bradford, Haverhill; also to Salem, etc., to learn what I can of my father's house.

Praying the blessings of Israel's God to be upon you and your efforts, and upon all ungathered Israel, and desiring to be kindly remembered to all at "42,"

I remain obediently your brother,

MILTON H. HARDY.

WALES.

24, Mary Street, Merthyr,
July 17, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Feeling it a duty on my part to keep you posted as regards the welfare of the Saints in this part of the Lord's vineyard, I have embraced this opportunity of so doing. Having just returned from visiting the Saints in the towns and neighborhoods of Swansea, Neath, Treboth, &c. I am glad to say that the Saints are in excellent spirits, and that our out-door meetings are well attended, and there has been a few additions in most of the Branches.

I have just received a letter from brothers T. C. Martell and T. D. Evans, quite encouraging in every respect. They are laboring in Carmarthenshire and Pembrokeshire, with somewhat good success. At some of their out-door meetings, they write that from 800 to 1,000 people have assembled and on all occasions excellent attention was paid. It is the opinion of brothers Martell and Evans that it will have the desired effect of bringing many into the fold of Christ.

Brother Daniel Jones has just returned from visiting his friends in Cardiganshire; he feels well and says he has borne his testimony to the inhabitants of the places he has visited, whether in the harvest field or at their homes.

Under the circumstances in which we are placed in this Conference, (as regards traveling expenses) I have deemed it advisable to recall brother Martell to labor with me for awhile; leaving brother Evans and the local Elders to fan the blaze that has been started in Pembrokeshire and Carmarthenshire; trusting it will meet with your approval.

I shall be always willing to receive instructions and advice through you as regards the propagation of the Truth in this Conference.

Remember me kindly to brother Hanham, and all the brethren in the Office.

Praying that the Lord may bless you and them with all the blessings that you may need from time to time. Your brother in the everlasting Covenant of Peace,

WILLIAM J. LEWIS.

OBITUARY.

Elder John Topping, President of the Preston Branch, died suddenly July 15th, 1875.

The cause of his death was an apoplectic fit. He left his home in the morning, apparently in good health, to attend to his daily employment. He made no remarks about feeling unwell to any of his fellow workmen, but about 7 o'clock a.m. they observed him falter and caught him before he fell. From the moment of the attack he was unconscious, and remained so until he breathed his last about 11 o'clock a.m.

Two physicians were in attendance but he was beyond their skill. His friends tried to arouse him but he never by the least sign recognized any one around him, not even his wife, or any near relative; his last moments were quiet, and in this manner his spirit passed gently away from this mortal tabernacle.

He was interred in Preston Cemetery July 17, 1875.

Bro. Topping was respected by his fellow workmen, many of whom attended the funeral and followed him to his last resting place.

He was long a member of the Church of Jesus Christ of Latter-day Saints, having been baptized in January, 1841. He was also President of the Preston Branch, and had the good will and respect of the Saints over whom he presided, many of them being present at his funeral. He was 52 years of age, and had been baptized 34 years, having entered the Church when quite a young man; he held successively the offices of Teacher, Priest and Elder, and during his long experience in the Church had borne his testimony and preached the Gospel in

Preston and many of the surrounding villages, in company with many of the early missionaries to this land. He has been identified with the Preston Branch all the time, and lived to see the Gospel radiate from this point to many of the nations of Europe; and was personally acquainted with many of the presiding Elders who have visited this land, and also a large circle of brethren and sisters who have left their native land and gathered to the bosom of the Church. He was not privileged to gather with the Saints, but he died in full faith in the principles of the Gospel, and a firm belief that he would receive the reward of the just.—[Com.

UTAH NEWS.

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From the *Deseret News*:—

Cache Valley.—A gentleman from Cache Valley gives us a few items from that flourishing section. At Logan, one morning lately, a train of nineteen cars passed for this valley, loaded principally with grain, lumber, ties, and potatoes. The butter, eggs, and other country produce of Cache find ready market for shipment to California at prices competing with, if not a shadow in advance of, those ruling at Salt Lake. Considerable quantities of potatoes have been shipped this Spring to Canada. As to the butter, it is suggested that the self-same article, now sent almost by the car-load to San Francisco at eighteen to twenty cents per pound, is bought up by the large produce-dealers of the coast, worked over into handsome two pound rolls, shipped back to Utah, and sold at from forty to sixty cents, that is, when butter was sought for here at that price. The U. P. and C. P. roads are putting down new ties, and the draft for the Utah end of both lines is made upon Cache, the contract amounting to several hundred thousand, which has been awarded to the Hon. Moses Thatcher, general superintendent of the Utah Northern Railway. The cañons, especially at the head of the valley, are alive with sturdy workmen and their teams, and the work is being pushed with characteristic earnestness. Competent judges pronounce them the best ties ever got out of the mountains. They are exclusively of live red pine. Mr. Thatcher has also taken a large tie contract from the Utah Western Railway. These contracts in the aggregate will put into the pockets of the people of Cache the snug little sum of half a million dollars, or thereabouts. The site of the Logan woolen factory has just been located near the mouth of Logan cañon. G. O. Card, county road commissioner, and J. H. Martineau, county surveyor, have completed the location of a new road in as direct a line as practicable through the county. The Logan Tabernacle is receiving attention. Some $16,000 was expended upon it last season. About $125,000 is expected to be expended the present season. The total estimated cost, when finished, is put down at $150,000. The walls will be built of gray limestone, with corners and ornamental work of the much-admired brown variegated sandstone abounding at Franklin. The dimensions of the main building are 125x66, besides the buttresses, tower and vestries. It will be, when completed, an ornament to the county and a house of worship of which the good people of Cache may justly feel proud. The construction is under the superintendence of Mr. Card.

Though possessing many natural advantages the settlement of Franklin, Idaho, in its present prostration, furnishes a picture strongly in contrast with the general buoyancy and activity of the settlements of Cache. There was a time when the prospects of Franklin were flattering. With an abundance of water, wood, and timber close and easy of access, soil of surpassing fertility, and a commanding situation on the line of the Utah Northern, Franklin possesses attractions to actual settlers rare indeed. But since it was determined that the settlement lay within the confines of Idaho, a change has come over

the spirit of the dreams of its inhabitants; and to free themselves from daily contact with persons and things unpleasant, extortionate and oppressive, many have pulled up stakes and retreated within the lines of Utah, lying about two miles to the southward. A fruitful source of controversy would be quietly abated in the attachment, by Congress, of a narrow strip of country from southern Idaho to Utah, to include the northern settlements made by Utah people. At Smithfield, Bishop Roskelly has well on towards completion a very handsome and commodious frame residence. The studding, before receiving the clapboarding, was substantially stiffened by a diagonal sheeting of inch red pine, broken joints. Inside the sheeting is a lining of concrete, plastered to make it air-tight and leaving about two inches vacuum between that and the lathing, thus securing all the requisites of solidity, warmth, durability and freedom from frost and damp, so desirable in dwellings. The co-operative store at Smithfield is doing thrivingly, under the superintendence of Mr. Wm. Barber. In connection therewith a commodious shoe shop has recently been opened. A tannery, 64x25, two stories, 15 vats, is nearly completed; and it is calculated they will soon be able to supply the entire valley with those staple commodities, shoes and leather. The grain crops in the valley promise fairly, though some of the fields look thin. Stage travel to Idaho and Montana is brisk. The stages of Gilmer & Salisbury, now leaving and arriving daily at the terminus of the Utah Northern, Franklin, have their capacity taxed to the utmost.

Bishop Hunter's Birthday.—To-day, June 22nd, is the anniversary of the birthday of Bishop Edward Hunter, it being eighty-two years since he first saw the light in this sublunary sphere. In connection with the myriads of his warm friends we congratulate him upon his natal day, and wish him many happy returns of the same.

The Utah Governorship.—Judge G. W. Emery, of Tennessee, has been appointed Governor of Utah, in place of Gov. Axtell, who will be made Governor of New Mexico. Governor Axtell was appointed last December, from California. Not much is known of him previous to his appointment beyond his single term in Congress, and since he has been Governor he is said to have been on much too good terms with the Mormons to suit the Administration. Assistant Secretary Cowen, of the Interior Department, recently visited Utah to inquire into the situation, and on his return made recommendations in accordance with which this change has been made. In New Mexico, Mr. Axtell will succeed Gov. Giddings, recently deceased.—*N. Y. World.*

The New Governor of Utah.—Judge George W. Emery, of Nashville, Tennessee, has received his appointment as Governor of Utah, and will leave on Wednesday to succeed Governor Axtell. This is the third Governor Utah has had since the beginning of the year. The appointment of Mr. Emery has this significance, that Axtell was made Governor with the understanding that he would carry out the President's policy in regard to Mormonism. He had scarcely taken the oath of office when it was found that Governor Axtell had a record, as a member of Congress, in sympathy with the Mormons, and his official course indicated that he was directly opposed to the President's policy. The complaints received in Washington were such as to require Assistant Secretary Cowan to visit Salt Lake City and personally examine the charges. The result is the displacement of Mr. Axtell, who, having strong political friends, has been appointed Governor of New Mexico, and makes room for one, who, this time, is known to be in accord with the President in the Government of the Mormon Territory. Judge Emery also enjoys the personal friendship of the President, and when the latter was embarrassed two years ago in reducing the number of supervisors of internal revenue, Mr. Emery, who had served with distinction in that office, relieved the President by his unconditional resignation. He also has the confidence of the Secretary of the Interior, and in his new field of labor will undoubtedly be supported by the administration

as its exponent in the conduct of the affairs of the Territory of Utah.—*N. Y. Herald.*

SUNDAY SCHOOL EXAMINATION.—An annual examination was held at the 16th Ward School-house yesterday (Sunday) morning, June 22nd. A neat and appropriate address was delivered by Master Edwin F. Parry. The "Vision" of the Prophet Joseph and Sidney Rigdon was recited in a highly satisfactory manner by Miss Rachel Lewis. The "Word of Wisdom" was recited by Miss Forsyth. The theological classes, composed of young ladies and gentlemen, were questioned on the "Vision" by Superintendent Emery; the prompt answers showing a degree of proficiency therein attained only by attentive study. The New Testament classes were also catechised from a series of original questions, which were also answered with great promptitude by that department of the school. The Ten Commandments, the Lord's Prayer, and some other choice selections from the Scriptures were repeated respectively by two or three of the younger children. Among the exercises were interspersed several appropriate songs. A choice and valuable lot of presents were then distributed. Special prizes, consisting of a fine stereoscope and two dozen select views, were awarded to those most perfect in all the lessons given the theological classes. Handsome prizes were also given to all who committed the entire "Vision" to memory, a task which was accomplished, as we understand, by every member of those classes. First and second prizes, consisting of neatly framed photographs, were distributed according to merit among the New Testament classes. The occasion was one of interest and undoubtedly of profit to all—both participants and visitors. If any one of the scholars went home without a gift of some kind, it was through oversight or neglect; it being the purpose to cheer the heart of every one of them with something as a memento of the occasion.

CO-OPERATION AT OGDEN.—The managers of the newly-organized co-operative store at Ogden, we hear, enter into bonds to protect the stockholders against all losses that may accrue through neglect or looseness of management. The shoe department of the institution already employs some fifteen or twenty men.

From the *Utah Pomologist*:—

ST. GEORGE ITEMS.—June.—We have a Fuchsia in bloom, the first one in Dixie. Early harvest apples, and Chickasaw plums are getting ripe. Gardens and crops are looking unusually well. Not a drop of rain since last Winter. Water in the Santa Clara is nearly dried up and the farmers are feeling considerably interested in regard to the safety of their crops. Neighbor Squires has harvested his wheat crop. The grape is looking splendid.

DEPEND ON YOUR OWN EFFORT.—Fight your own battle. Hoe your own row. Ask no favors of any one, and you will succeed many times better than those who are always beseeching some one's patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but, carving your own way up the mountain, you make each one land to another. Men who have made their fortunes are not those who have five thousand pounds given them to start with, but started fair with a well-earned pound or two. Men who have by their own exertions acquired true fame, have not been thrust into popularity by puffs paid or begged for, but by honesty of purpose. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew one to fail so signally as one who had induced his affectionate grandma to speak a good word for him. Whether you work for fame, for money, for love or for anything else, work with your hands, heart and brain. Say "I will!" and some day you will conquer. Never let any man have it to say, "I have dragged you up.